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EXPOSITOR.

For the Methodist Protestant.
NO. I.

STATIONED AND UNSTATIONED MINISTERS;
OR,
Rights of Membership in Annual Conferences.

What is a government? The will of one man, a few, or many men, expressed without, or through, written laws; and the acts of officers who are appointed by the supreme authority, however constituted that may be, to administer the laws. The object of all governments should be to secure justice to all, by securing to each individual his rights. No government can do this, if the government itself be founded in injustice.

What is a Christian Church? Any number of *Christians* associated under the same government. Are churches at liberty to adopt what kind of government they please? No; for if they knowingly adopt one founded in injustice, they are no longer Christians. But, what if Christians ignorantly form, or submit to a government not of their forming, yet manifestly unjust, because it does not secure justice to all, will this submission exclude them from the Christian fold? No. There are millions of human beings—who do not understand their rights—who are the subjects of despots, and millions more who are subjects of limited monarchies and aristocracies, yet are they not sensible of their condition, and some millions are not prepared for a better. Their ignorance, however, does not nullify their rights. Just so in a church. Then you say that one man, nor a few men, either of the ministry or of the laity, nor a few of both conjoined, can justly impose laws on a Christian community without its consent? Yes; this is precisely what we assert. Whoever would prove the contrary, must make it evident that the New Testament constitutes a portion of the church masters and the rest slaves. What is contained in the new Covenant Scriptures we acknowledge to be of divine authority—thence alone can principles for the government of churches be justly derived. These principles are immutable; they make no concessions to expediency. They acknowledge Christ as the only Head, and all the members equal.

Are all members of the church of the same order? No; there are two orders—both of divine appointment—the ministry and those who are not ministers; all of whom are members of the same body, of whom Christ is the Head. That ministers, and those who are not, are of distinct orders, is evident from the following Scriptures. "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; **FOR THE PERFECTING OF THE SAINTS, for the WORK of the MINISTRY; for the EDIFYING of the BODY of CHRIST.**" Eph. iv. 11, 12. We will add a note by the pious Osterval: "Being all members of the same body, having all of us the same faith, the same hope, the same God, and the same Saviour, we ought to live in peace and in perfect unity. That since our Lord has distributed different gifts to men, and has particularly appointed after his ascension, extraordinary ministers, and ordinary ministers, such as pastors and teachers; we are bound to acknowledge the necessity and advantage of the ministry; to make a right use of it, and by its means to improve in faith, in piety, and charity." Again! "How shall they preach except they be sent?" Rom. x. 15. "That the gospel ministry is of divine origin, intended to be kept up in the church, will evidently appear, if we consider the promises, that in the last and best times of the new dispensation, there would be an instituted and regular ministry in her." To some it may seem to be useless to contend for the obvious fact of a distinction of orders in the church—obvious "from the names of office peculiar

to some members in the church, and not common to all; from the duties which are represented as reciprocally binding on all; both ministers and people; from the promises of assistance which were given to the first ministers of the New Testament dispensation; and from the importance of a gospel ministry, which is represented in the Scriptures as a very great blessing to them who enjoy it, and the removal of it as one of the greatest calamities which can befall any people." Rev. ii. iii.

We conclude, then, that there are two orders in the church, and that they subsist by divine appointment; they have distinct rights, and rights common to both. Some of the peculiar rights of the ministry are:—To follow their consciences in expounding the scriptures; to dispose of their own labors; and to receive a pecuniary support, if they need it, from the church which they serve. Some of the peculiar duties and rights of the people are: to judge of what they hear; to hear whom they prefer; to hold their church property in conjunction with the ministry; to manage their temporal concerns in conjunction with the ministry, so as to be free from ministerial control; to refuse unsuitable ministers; to support and sustain qualified ministers, and to require diligence at their hands. The rights common to both; the duties and obligations common to ministers and people are—to read the scriptures, to exercise private judgment regarding their doctrines—to have a fair trial when accused—to have a just share in their own government—to do the best they can, and to live in love. The representative form of government is the only one adapted to the churches intending to be governed by the same laws, and to co-operate as one community.

The ministry of our church is subdivided into two classes, and is distinguished by the terms, *stationed* and *unstationed*. Are not these the same as the old terms, *itinerant* and *local*? No. In the M. E. C. "the travelling preachers who are in full connexion," compose the Annual Conferences. Local preachers are by the rule, excluded. A few local ministers have, however, been admitted into Annual Conferences of the M. E. C. as members, and continue to be such. Why was this? To increase the representation of a Conference in the General Conference. But each of these local ministers had been travelling ministers? Was there ever an instance of one who had never travelled being admitted into membership with an Annual Conference? These few admissions have been *mere favors*, bestowed for the sake of some particular object, or for the gratification of some individuals, and are not authorized by the printed rules. In the Methodist Protestant Church, any unstationed minister who "comes properly recommended," possesses the required qualifications, and for whom suitable employment may be found, may demand admission in the right of the Church, and in his own right, if he declares his willingness to comply with certain conditions, which are, to be stationed by the conference, and to be accountable to it. "So, here we have a member of the itinerancy, remaining at home, and following a secular calling!" How many travelling ministers of the M. E. C. have been engaged in worldly business while they were travelling! It is absurd for the supporters of these, to object to a stationed minister that he is dependent on a secular avocation, while by the same kinds of callings, travelling preachers are seeking to become independent, some of whom having obtained their object, are now living at their ease.

Suppose a stationed minister of the Methodist Protestant Church, prints and sells books for a maintenance; the same is done by the whole itinerancy of the M. E. C. Certainly there is nothing disqualifying in printing and selling books, provided they are good in themselves; nor in any other lawful business.

Travelling, or remaining at home, is no part of Christianity, but only means of promulgating it. The office of the

christian ministry is independent of such circumstances; and every denomination agrees in this sentiment, though all do not act consistently with it. Great and deserved praise has been awarded to the itinerant ministry; nor is less praise due to that portion of the ministry who have not travelled at large. Doubtless, it is the duty of some ministers to travel at large, "preaching every where, that men should repent," and of others to move in a limited circle. So it has been from the beginning. Individual and associated duties are imposed on individuals and on communities, but they are not all, the same to each individual, and whether performed or not, do not affect christianity, in any of its doctrines, precepts, or offices. That we may not be misunderstood, we add, that all the duties which regard the heart, are the same to each individual. So, too, it is the duty of each to promulgate the religion of the Bible all he can, but it is not the duty of all to go into all the world and preach the gospel. It is the duty of some to preach and live at home. More anon.

LAICUS.

ESSAYIST.

For the Methodist Protestant.
(NUMBER IX.)

SUPERNUMERARY PREACHERS.

For the satisfaction and information of your numerous readers, we shall give the definition of this technical term: it is found in the Methodist Episcopal Discipline, page 23—"A supernumerary preacher is one, so worn out in the itinerant service, as to be rendered incapable of preaching constantly, but at the same time, is willing to do any work in the ministry which the conference may direct, and his strength enable him to perform."—Let us examine this rule.

1. "A supernumerary is one, so worn out in the itinerant service." We ask, were Dr. T— S—, J— S—, sen'r, J— S—, jr. T— S—, R— L—, and a host of other "supernumeraries," worn out in the itinerant service? Worn out so as to be unable to travel? Some of these brethren would not be pleased, under other circumstances, to be considered "worn out."—They were, when they located: they are now healthy, sprightly men, and have given evidence of this, by changing their condition in life, and taking upon themselves responsibilities of a very serious nature. Besides, they are engaged in business of various kinds, and undergo trials and fatigues, more than those who are kept in stations or upon small circuits from year to year.—The facts in the case, are these,—they were unwilling to be sent at the command of a Bishop, when and where he pleased; and for their own convenience, or private gain, they located. This rule of the Conference, therefore, makes it very easy for others, to avoid the sacrifices of an itinerant life, and at the same time to hold fast their "divine authority;" their irresponsible and assumed powers.

Let any man take up the minutes of the Philadelphia Annual Conference, and count the number of "supernumerary preachers," he will soon see, that a great proportion of those men, called "itinerants," are nothing more than local preachers in fact. They are busily engaged in worldly affairs like other men, but called by the name of "itinerant," to take away the reproach of being called "local" preachers; for a reproach it is, in that church, under such circumstances. It will not be long, (we think,) before this class of preachers outnumber the effective travelling ministry, and then, truly, they will have an opportunity of placing themselves in pleasant situations.

2. "A supernumerary preacher is one, who is incapable of preaching constantly."

No man, having a knowledge of the supernumeraries belonging to the Philadelphia Conference, and possessing a sacred regard for truth and propriety, will dare to say, that the majority or even one third of this class of men, are "incapable of preaching constantly," that is, as constantly as the different stations and circuits of the Conference call for:—they will not say so themselves.

3. A supernumerary preacher is one, who is "willing to do any work in the ministry, which the Conference may direct and his strength enable him to perform." Are these men willing to labour, under the direction of the Bishop, according to the spirit of this rule? Will Dr. S.—relinquish his practice? T. S.—leave the counter, and R. L.—his mansion house? Will any of these supernumeraries be willing to forego the advantages of their farms, stores, &c. and take appointments as contemplated by their discipline? That many who are older and more infirm than these men, are yet travelling, is a truth that will not be denied. Why then are they called supernumeraries?

1. Because, by admitting them under this title, they evade the rule of discipline, increase the number of preachers in the Conference, entitle it to additional delegates, and give an opportunity for the Conference to exercise a greater influence upon the decisions of the Legislative body.

2. It is making to themselves, (the travelling preachers,) friends; so that when they fail to travel, through love of ease, or gain, they, (these supernumeraries) may give them a like relation, and thus prevent the evil of falling into the local ranks. It is not an easy thing for an old travelling preacher, who has been in the habit of ruling and "regulating himself and others in matters of religion, church government and discipline," to go into a situation, where he is dispossessed of all authority, and regulated in these matters by boys of yesterday.

3. It tends to make a show upon paper: and those, not acquainted with this kind of artifice, seeing so many names for various circuits and stations, are inclined to think, that there are additional itinerants employed,—when, in fact, these men are not itinerants, and the church does not know them as such. This is direct opposition to their own laws upon the subject, and an insult to their local brethren; for, by thus acting, they plainly show that they are unwilling, when they cease travelling, to be numbered with them or be called by their name.

We stated, that the second difficulty in the way of admitting these men, was of a *pecuniary nature*. And how was this settled? In the following manner:—They were admitted with the distinct understanding, that they relinquished for themselves, their wives and children, all claims and interests in the conference monies. The Conference agreed to call them supernumeraries, entitle them to a seat, voice, and vote, equal to themselves, and made them eligible to a seat in the general conference; while they, on their part, were not to receive any compensation for their services. The Discipline of their church, (page 168,) says, "The allowance of supernumerary preachers, and their wives, shall be to each one hundred dollars annually," and their orphans shall be allowed by the annual conference the same sums respectively, which are allowed to the children of living preachers." That these men had a right to bargain for themselves, there can be no doubt; but, that they can bargain for their wives and children in this way, is doubtful. However, if they increase every year in the same proportion they have for the few past years, they will soon be able to disannul the former bargain, and content themselves with the provision of the Discipline. In that event, it will be seen, that much every way have they and their families been bettered; and the church will have the privilege of supporting men, who, by a vote of the Conference, have been illegally made members.

You will perceive, Mr. Editor, that our object has been to show, that though the annual conferences are not in fact composed of travelling preachers exclusively, they are of men bearing that name—and local preachers and lay members have no part or lot in the matter.

VERITAS.

For the Methodist Protestant.
IDEAS.

"By an Idea"—says Mr. Coleridge—"I mean that conception of a thing, which is not abstracted from any state, form, or mode in which the thing may happen to exist at this or that time, nor yet generalized from any number or succession of such forms or modes, but which is given by the knowledge of its ultimate aim.—That which, contemplated objectively (i. e. as existing externally to the mind,) we call a LAW; the same, contemplated subjectively, (i. e. as existing in a subject or

mind,) is an Idea. Lord Bacon describes the laws of the material universe as the Ideas in Nature."

It is no easy matter, perhaps, for every one to understand Coleridge's explanation. For the sake of such, and for our own sake, we will copy from a periodical writer, who asserts that, "Some ideas may be justly considered as primary laws of thought, e. g. the idea of life or of time. Some ideas which have never been made definite objects of consideration with the generality, possess the minds of all; as the idea of free-agency and accountability, or the idea of personal right, which is a sense, rather than a notion,—a principle of thought, rather than a theory or opinion. Such ideas as these, are the most real of all realities; and of all operative powers, the most actual; for, by their influence, the characters of men are greatly shaped, and their actions determined."

Of all ideas none is more real than this:—"Spiritual power is a power that acts on the spirits of men." Now, only convince men that the power is spiritual, then exert it, then reckon up the amount of responsibility! O what a thing, is a divinely authorized and irresponsible maker and expounder of moral discipline—that is to say, a spiritual dictator. Q.

PREACHER.

For the Methodist Protestant.

CHRISTIAN UNITY.

"Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise?—for he is small."

With what mingled emotions of pain and pleasure, of joy and wonder, do we contemplate this brief passage of the Prophet! How full of instruction and encouragement to the faithful, and how full of painful reflections to the grateful heart!

To understand fully the nature of this passage, it will be proper to exhibit the peculiar circumstances, under which the Prophet stood at the time, when he gave utterance to the text.—The children of Israel who had been, in a very peculiar manner, the objects of God's loving kindness; who had been the subjects of the most astonishing deliverances; who had witnessed the most stupendous miracles, and who should have been the most grateful and devoted of all God's creature,—were in the days of the Prophet Amos, the most wicked and abandoned race then in existence. Still good and holy men had arisen in every generation, who had stood between this rebellious people and their offended God; and by prayer and supplication, had turned aside the just vengeance of the Almighty. At the time of which we speak, the Prophet Amos occupied this highly responsible situation; and already had the threatened judgments of Heaven been averted by his prayers. But Jacob repented not; and the Prophet was again called upon to witness the coming destruction of this people;—"thus hath the Lord God shewed unto me: and behold the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for he is small. The Lord repented for this: this also shall not be, saith the Lord God."

What mind can contemplate this passage, and not feel the thrill of joy and gratitude rushing tumultuously through all its awakened senses? Well has it been said, "that the fervent effectual prayer of the righteous availeth much;"—and if the prayer of an isolated individual can arrest the threatened judgements of God, and turn aside the just expression of his indignation, oh, what might we not hope for, if all, who profess the name of Jesus would unite, with heart and voice, in supplications to the throne of his grace! But, while we rejoice in the contemplation of the amazing goodness and condescension of the Great God of the universe, in listening to, and regarding the prayer of poor, frail and feeble man—how are our souls pained within us, when we reflect upon the feuds and animosities, which exist between those who profess the name of spiritual Israel! Truly, "Jacob is small," and his strength should not be wasted in bickerings with himself.

Let us for a moment contemplate the situation of the christian world in regard to numbers. The population of the earth is set down at eight hundred millions. Nearly, if not quite five hundred millions of these are enveloped in heathen idolatry, and Mohammedan superstition;—leaving three hundred millions in Christendom. And oh, how few of those, living in lands professedly christian, living within the hallowed pale of gospel influence,—how few of this number are possessors of the religion of the meek and lowly Jesus!—Look abroad upon your own enlightened circle! What see you there?—perhaps one in an hundred seeking to do the will of his heavenly Father! Sinks not your heart within you as you dwell upon this picture? Turns not your eye to God, as

with melancholy tone, you ask with the Prophet, "by whom shall Jacob arise," for indeed he is very small.

And yet, the picture has another, and a deeper shade. This small—this feeble band—begirt with a thousand foes—every step of whose pilgrimage is beset with dangers and difficulties—as they travel towards the heavenly land,—this little company, instead of clinging to each other in the bonds of love and unity, and sustaining and supporting one another through the toils and trials of their way,—they also are found not only wrangling, but waging war upon each other, and in the madness of their hearts, heap up obstacles in the path which leads to life and glory. God have mercy upon quarrelling christians! Oh, for the ushering in of that day, when all sectarian feeling, all bigotry shall be swallowed up in love, and every soul, that names the name of Jesus, shall unite as children of one Father, and their united prayer go up to the throne of the Most High, strong in the power of faith, calling down mercies and blessings upon the erring family of man!

Then, may we hope to see Jacob arise. Then, may we hope to see the power of God displayed. Then, may we witness the spotless folds of mercy's gentle banner, unrolled on every breeze, and floating over every clime,—while crowds from every people, and language, and tribe, and nation, shall join with the hundred and forty and four thousand, and that multitude which no man can number, to ascribe "honour, and majesty, and might, and dominion to Him, who sitteth upon the throne, and to the Lamb, forever and ever." But, shall we indeed behold this glorious scene? Yes! for the truth of the Great Jehovah is pledged thereto! and what power shall gainsay Him? "Not by might—not by power, but by my spirit saith the Lord of Hosts!" and by his spirit shall it be accomplished!—Oh, Lord, hasten on the glorious period—and let every christian heart respond Amen!

B. H. R.

COUNSELLOR.

For the Methodist Protestant.

YOUTH, THE SEED TIME OF LIFE.

Youth is a time of indiscretion, in which pernicious seed is often sown in a fruitful soil, producing in riper years, an abundant harvest of sorrow, pain, and death. Seldom do we see an instance of straight-forward, undeviating rectitude, even among those whose advantages have been such as might lead us to expect an exhibition of these traits of virtuous character and moral excellence, which are the results of judicious discipline and pious culture.

The fields of imagination present many beautiful scenes and bewitching landscapes which catch the eye and charm the soul of youthful adventurers. The more sanguine their temperament, the less are they likely to suspect, that the beauty of those scenes which are viewed at a distance, become transformed and disfigured upon a nearer approach;—thus, the visions of youth are always dissipated by the sober realities of life. The flowers which grow in the morning of existence, are often withered by the meridian sun of manhood; but if permitted to bloom to a later period, they are blighted by the snows of age.

Happy are they, who have been fostered during their tender years by the hands of pious and intelligent parents, and have received early admonitions to guard against the seductions of vice, the allurements of worldly pleasure, or sensual gratifications;—parents, who have taught them that vice is not less detestable, though covered by the mantle of wealth, or countenanced by the great and the honourable,—that virtue is lovely and estimable, although, to remain pure and spotless, it has frequently to seek shelter in the cottage of the poor and the humble.

If it be admitted that youth is the period of human life characterized by indiscretion, it will not be denied, that it is also filled with designs and fruitful plans for the acquisition of those objects, the possession of which is supposed to constitute happiness. How important then must it be to every young person to set out right, and have his attention directed to the *only* object which can furnish the immortal mind with permanent joy and substantial comfort. This, the Bible tells us, is the *love of God*: His favour, is *life*, and His *loving kindness*, better than *life*.

If young people should, after all, determine to pursue their own course, regardless of consequences, it will avail them but little, should they for awhile prove fruitful in experiments, and having met with disappointment in one design, be ready to try another. The strength of their resolution must at last fail: the mind, which by its variety of powers had hitherto furnished new expedients, must finally become exhausted by fruitless efforts, and sink down in despair. It too fre-

quently occurs that the lessons of wisdom which are taught us by the experience of others, are considered of so little value, that we prefer making the purchase at our own cost,—a purchase which, alas! sometimes involves our estate in insolvency, our character in infamy, our health and strength in wretchedness and disease, and our immortal souls in endless perdition. It is religion alone that can

"Lay all the rough paths of peevish nature even,
And open in each breast a little heaven."

It is religion, that finds young people, like the ancient Israelites, wandering in the wilderness of life, and becomes a pillar of cloud by day and a pillar of fire by night; and if faithfully followed, will guide them to the Promised Land. In all their journeyings, they will find the truth of that saying of the wise man, "wisdom's ways are ways of pleasantness, and all her paths are peace;" she will guide you by her counsel and receive you into glory.

We do not know how we should convey to the minds of young people a more exalted idea of the principle, which we have been recommending to their notice, than by quoting the following verse from the writings of the poet Cowper, with which we shall close our essay.

"Religion! what treasure untold,
Resides in that heavenly word;
More precious than silver or gold,
Or all that this world can afford."

NATHANIEL.

SABBATH SCHOOL DEPARTMENT.

For the Methodist Protestant.

SABBATH SCHOOLS.

Mr. Editor,—It is possible, that any subject, however important and interesting in its character, may lose its interest by being too frequently introduced. But, if any one subject can lay claim to a small space in the Methodist Protestant, on every week in the year, without producing satiety, it is the delightful theme of Sunday School Instruction. It is true, sir, that there are individuals to be found in every community, who would see nothing to arrest their attention, in an article written with a design to encourage the institution of Sabbath Schools: neither would their hearts be affected with one of the most morally sublime scenes, that ever the human eye beheld,—a room filled with little children, all learning the way to heaven.

I cannot envy that individual, who has no soul to admire, and no heart to beat with gratitude, in witnessing a sight, which produces joy in heaven among the angels of God. For nearly twenty years I have been accustomed to look with admiration upon the heavenly aspect of a Sabbath School. But, when we speak of the external exhibitions of order, neatness and intellectual industry, we mention obvious circumstances, which might be noticed with pleasure, by the most unthinking and casual observer. It is to their great moral and spiritual exhibitions, that the mind of the philosopher and the christian looks with deep and increasing interest.

Without following out the influence of Sabbath School Instruction to its remote consequences, when the little child has passed through all the intermediate stages of life to mature age, it is truly affecting to observe the effect, frequently produced by the addresses of the teacher while explaining and applying some important scripture truth. How frequently have I witnessed nearly a whole class bathed in soft, silent tears; an effect which I have never known produced by the relation of the most affecting narrative. From the best evidence, we are convinced that these tears did not flow from sympathy, or the impassioned coloring of the teacher, but were evidently the fruits of faithful evangelical instruction. It was good seed deposited in good soil, and subsequently produced the fruits of good living. Never, upon so broad a scale, have I seen the truth of this saying of the wise man so fully demonstrated: "Train up a child in the way he should go, and when he is old he will not depart from it." The vast number of happy conversions of children, who have been taught in Sabbath Schools, and have been some of the fruits of the recent revivals of religion, afford all the evidence in favour of this institution that we could reasonable demand. To say nothing of the vitiating tendency which Sabbaths, spent in idleness and dissipation, would have upon a large class of those, who are brought under Sabbath School Instruction; it is doubtless the most successful method of preaching the gospel to children.

We need not call into notice the delightful reflections of those teachers, who have spent their Sabbaths in training the minds of these little lambs of the Redeemer's flock in the knowledge of divine truth, by feeding them

on the sincere milk of the word,—as an additional motive for others to engage in this delightful exercise. Nothing is more certain, than that they have their reward; a reward of which none can form an adequate idea, whose hearts and hands have never engaged in pointing the infant mind to heaven.

Could I become instrumental in leading the minds of some of my young brothers and sisters in Christ Jesus, to undertake this noble charity, I should feel abundantly compensated for the time and labour spent in throwing together these observations. Leaving out of view the acquisition of a better and more extensive stock of bible knowledge, which is a very valuable item in the account, we can conceive of no employment in which we might engage with such prospect of success; and to crown the whole, Christ says, "he that gives a cup of cold water to one of these little ones, shall not lose his reward." By way of encouraging others to similar efforts, I would observe in conclusion, that I have never lived in either town or country, without trying to establish Sabbath Schools, and thus far have I never failed of success.

N*TII***L.

CENSOR.

From the Pulpit.

ON REFORM.

While so much is being said on the subject of political reform, permit one who feels deeply interested in the welfare of his countrymen, to remind you that there is another reform which ought not to be lost sight of, and which concerns every one of us more than any thing on earth, I mean personal reform; which includes a change of heart and life, in every individual who bears the Christian name, but does not, in his daily conduct, exemplify the Christian character. Allow me to ask, are you living careless about the salvation of your soul, unmindful of eternity? Reform; for the Bible says, "Prepare to meet thy God!" "What is a man profited if he gain the whole world and lose his own soul?"—or what shall a man give in exchange for his soul?"—Are you a Sabbath-breaker? Reform; for the Bible says, "Remember the Sabbath-day to keep it holy!"—Are you a swearer? Reform; for the Bible says, "Swear not at all." "Thou shalt not take the name of the Lord thy God in vain."—Are you a drunkard? Reform; for the Bible says, "That drunkards shall not inherit the kingdom of God."—Are you in the habit of flying from your word? Reform; for the Bible says, "That liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."—Are you in the habit of living by dishonest means? Reform; for the Bible says, "Let him that stole steal no more, but rather labour, working with his hands the thing that is good, that he may have to give to him that needeth."—Are you one who strives to overreach others in bargains? Reform; for the Bible says, "That no man must go beyond and defraud his brother man in any matter, because that the Lord is the avenger of all such."—Are you one of those who run in debt, without intending to pay? Reform; for the Bible says, "Owe no man any thing." "Whosoever ye would that men should do to you, even so do ye to them."—Are you a covetous man?—Are you a covetous man? Reform; for the Bible says, "The love of money is the root of all evil." "The covetous man is an idolater."—Are you a violent, overbearing, proud, malicious, revengeful character? Reform; for Christ gave this commandment to his disciples, "Love one another." And the Bible also says, "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."—Are you living in the neglect of prayer? Reform; for the Bible says, "Pray without ceasing." In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Are you negligent in reading the word of God? Reform; for in that sacred book it is written, "Search the Scriptures."—Are you a murmuring discontented character? Reform; for the Bible says, "Be content with such things as ye have."—Are you absorbed in this present world, forgetful of God? Reform; for the Bible says, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." "The wicked shall be turned into hell, and all the people that forget God."—Are you given up to folly and empty amusements? Reform; for the Bible says, "That those who live in pleasure are dead while they live." "The end of mirth is heaviness."—Are you living in the practice of any known sin, or in the neglect of any known duty? Reform; for the Bible says, "If you sin against the Lord, be sure your sin will find you out," "It is appointed unto men once to die, and after this the judgment."—Are you in the habit of showing contempt to the gospel of Christ? Reform; for the Bible says, "There is no other name given

among men whereby we must be saved, but only the name of the Lord Jesus Christ." "The blood of Jesus Christ cleanseth from all sin." May every man bear in mind that he has a rotten borough in his own bosom—a corrupt heart! May every man seek from above to have his heart re-formed—made new! May every man be anxious to have one individual mended, and let that one be himself: then, through the divine blessing, should we see in every place, kind parents, affectionate husbands, dutiful children, trusty servants, honest workmen, good citizens, and subjects. This would constitute a glorious reform indeed, the blessings of which would extend to the latest posterity; for the Bible says, "Righteousness exalteth a nation, but sin is a reproach to any people."

MISCELLANEOUS.

BUNYAN'S MARRIAGE PORTION.

From Ivimey's Life of Bunyan, p. 21.

Presently after this, [1645] "I changed my condition into a married state, and my mercy was, to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might be, (not having so much, household stuff as a dish or spoon betwixt us both) yet this she had for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died. In these two books I would sometimes read with her, wherein I found some things that were somewhat pleasing to me; (but all this while I met with no conviction.) She also would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his house and among his neighbours; and what a strict and holy life he lived in his days, both in word and deed. Wherefore these books, with the relation, though they did not reach my heart to awaken it about my sad and sinful state, yet they did beget in me some desires to reform my vicious life, and fall in very eagerly with the religion of the times," &c.

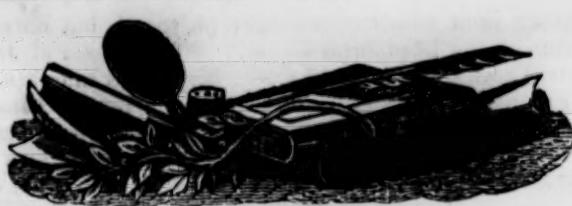
The first of these books was written by Arthur Dent, preacher of the word of God at South Shooberry, in Essex; the dedication "To the Right Worshipful, Sir Julius Caesar, Knight, one of the Masters of the Request to the King's Majesty, Judge of the High Court of Admiralty, and Master of St. Katharine's," that is dated April 10, An. Dom. 1601." Its whole title thus, reads, "The Plain Man's Path-way to Heaven; wherein every man may clearly see whether he shall be saved or damned. See forth Dialogue-wise: for the better understanding of the Simple." "The contents of this dialogue: first, it sheweth man's misery by nature, with the means of recovery. Secondly, it sharply inveigheth against the iniquity of the times, and common corruptions of the world. Thirdly, it sheweth the marks of the children of God, and of the reprobates. Fourthly, it declarereth how hard a thing it is to enter into life, and how few shall enter. Fifthly, it layeth on the ignorance of the world, with the objections of the same. Last of all, it publisheth and proclaimeth the several promises of the Gospel, with the abundant mercies of God to all that repent, believe, and turn truly to Him.

Theologus, a divine. Interlocutors Asunetus, an ignorant man. Antilegon, a cavaller.	Philagathus, an honest man.
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The sentiments of this singular work are strictly evangelical: it is written with great spirit and ability: the characters are admirably supported. There is no account of the author in "Brooks's Lives of the Puritans," though he was evidently of that class of Divines in the reign of James I. whom he calls "our most gracious king, the breath of our nostrils," &c. p. 140. It is most likely the writing of this book gave Mr. Bunyan a taste for Dialogue-wise writing.

THE DIVINITY OF CHRIST.

The divinity of our Lord Jesus Christ is the most important article of Christianity. It is, if I may so speak, the staple truth of the Bible, and the great foundation which supports the whole structure of our holy religion; it is the root which nourishes all the doctrines of scripture, and all the hopes of a christian. Take this away, and the whole institution of Christianity falls at once. When Sampson tore away the supporting pillars, the whole roof fell in, and the whole house became a ruinous heap; just so will it fare with the christian religion, if this grand main article be struck away; but when his supreme divinity is believed, then it stamps a grandeur upon his person and example, it puts an infinite value upon his atonement and righteousness, and a glorious perfection upon all that he did and said.



BALTIMORE:

FRIDAY, OCTOBER 7, 1831.

OBSERVATION AND SPECULATION.
Felix qui potuit rerum cognoscere causas.

It has long been our opinion, that even the disciples of Christianity have taken too limited views of its capabilities and influence. Its genial effect upon the moral character of individuals is acknowledged; but its intimate connexion with the intellectual and political conditions of mankind, because less obvious, is generally unnoticed, and too frequently unknown.

We purpose, in this number, to commence a series of essays upon Christianity, as a great principle of intellectual and political excellency;—the chief causative agent of the vast improvements in the scientific and social conditions of modern times. Our first essay shall consist of various preliminary remarks.

When we review the movements of which the Christian world has been the theatre, for the last few years, we cannot but wonder at their magnitude and character. It may be questioned, whether any history of ancient times, can furnish an account of the incidence of so many interesting events, in so limited a period. Indeed, so numerous and so rapidly successive are they, that by this time, accustomed to the marvellous, we are beginning to lose our wonted astonishment at the report of new and momentous changes. Thus, the peasant, whose habitation is in the mountains, and whose wanderings are amidst cloud-covered forests, has gradually ceased to wonder at the hugeness of his scenery, or listen with awe to the sounds of his mountain-cataracts.

One year ago, a powerful nation, which had long been accustomed to submit to an hereditary despotism, suddenly broke the shackles of ungodly authority, and deposed a monarch who had trampled insultingly upon its rights. The French people, though eminent for loyalty to their princes, and for their attachment to hereditary succession, presented the pleasing spectacle, of a whole nation breaking unitedly and at once, through its most ancient and deeply-rooted prejudices that it might frame for itself a government, more consonant with the improved spirit of the times.

Hardly had we received tidings of this triumph of right over prerogative, when our ears were greeted with the glad sounds of the regeneration of Poland. Humanity had often sickened at the remembrance of the nefarious deed, by which an independent, unoffending nation had been partitioned amongst the greedy spoilers of the North. We had often admired the invincible, though unavailing patriotism of her warriors; and, as Americans, our hearts grieved the more deeply over her fate, when we called to mind the disinterested and enthusiastic conduct of some of her sons, in embarking their fortunes and their lives in a warfare for the redemption of America. But, though, when the accursed deed was wrought,

"Hope for a season bade the world farewell," Still our bosoms glowed with the returning hope, that the God, in whose hands are the destinies of all nations, and who hath said, "Vengeance is mine, I will repay," would deliver Poland from the fangs of her enemies, and upon those, who had thus defied the indignation of man, pour out the phials of his righteous wrath. Our hopes were not illusive. One day beheld Poland prostrate beneath the feet of her oppressors; the next saw her arising in newness of life, and her enemies fleeing away before her gathered strength. Kind Heaven too, as if to help her,

when every human hand is withheld, has permitted that terrible scourge, the cholera, to wither the health, perplex the councils, and weaken the ranks of her most formidable opponent. Thus is the justice of heaven vindicated.

Within a few months, the Flemings have dissolved all connexion with their former masters, and established Belgium an independent sovereignty.

The spirit of revolution has even been roused in that den of despotism, Papal Rome; but its influence was soon lost upon a people so depraved and emasculated by long habits of blind obedience to priestly domination,—most corrupting of all rule. Still, from some circumstances of recent occurrence, we indulge the hope, that this spirit will soon so far exert its influence even on Italians, as to put to defiance the whole power of Austria.

Spain—degraded and priest-ridden Spain—though in point of character but on the borders of civilization, has felt the tremblings at least of the earthquake, which in other places, has been the destruction of despotism.

Britain, for months past, has worn an extremely interesting aspect. The whole nation has been loudly calling for a reform; and she is now on the verge of adopting measures, by which she will approach more nearly to the perfection of civil liberty.

Some of these events are the more remarkable, by reason of the peculiar circumstances, under which they occurred. The French people were distinguished generally for devoted attachment to their princes; and the authority of the Bourbon dynasty was sustained by its great antiquity. Besides, the recollection of the excesses of the last revolution would be apt to deter them from lightly risking the dangers of another: for the avarice and cruelty of the terrible Triumvirate were still severely felt, in their results, by hundreds of bereaved friends and relatives. Yet the love of liberty prevailed; and what is almost incredible, twenty-six millions of people, characterized by ardency of temperament and proneness to excess in feeling—goaded and inflamed by arbitrary and oppressive laws,—twenty-six millions of such people, under such circumstances, quietly arose, and, in the short space of three days, with little bloodshed, less noise, and no violence, overthrew a long established dynasty, and achieved a revolution, placing them in the enjoyment of the rights of freemen.

As to Poland, her spirit was thought to be crushed; her arm of power broken. What could tell to the contrary? Her nobles were degraded; her people bowed beneath the most ignominious vassalage; her sons carried away captive or ranged under the banners of her oppressors: her castles were demolished, her villas ravaged, and the whole country impoverished. Already was the sympathy of the European world, for her fate, beginning to grow cold; and even philanthropists looked upon her condition as one of the irremediable ills of humanity. Time was beginning to soften the hideous features of the deed of barbarity, that was her overthrow; and some even thought, that, by her long submission, she had tacitly confirmed the doings of her oppressors. Even if she should feel within her bosom, the kindlings of patriotic wrath, what would they avail?—The armies of the enemy were in her midst, and the unwelcome guests of her children. Hordes of Cossacks were ready to assail her borders; hostile powers hemmed her in on every side, like the walls of a dungeon, Russia, Prussia, and Austria touching her territories; while every state, that haply might feel an interest in her welfare, was far removed from her geographically, and besides stood in sufficient awe already of her powerful oppressors. And her great men, those to whom she might justly look for comfort and direction,—where were they? Some, at the head of the Emperor's armies; some, in foreign lands, having forsaken

their country in despair of its fortunes; while others were concealed in obscurity, determined, despite proscriptive barbarity, to breathe their last breath amidst the ruins of their native, much-loved land. No armies had she of her own, no leaders, no finances; no apparent strength anywhere. But Poland was to be free.

The day of her deliverance came. Tyranny, as usual, overshot its proper mark; and its arrows striking upon a hidden rock of resistance, rebounded fiercely upon itself. With the particulars of the struggle, in which Poland is now engaged, our readers are already acquainted; and for its speedy and complete triumph every American citizen most anxiously prays.

We have particularly spoken of these events, as being the most recent of that great series of political phenomena, which commenced about the time of the resurrection of Europe from the ruins of the Roman Empire. The burden, or at least the most interesting portion of the history of the middle and modern ages, is the account of the continual and strenuous contests between the people and authority; between right and power.—We know the general result of such contests;—that the cause of the people, or, (which is the same thing,) truth has finally prevailed, and is still prevailing. There has been a gradual and gradually extending approximation in the actual state of things to that perfect idea of government, which makes the will of the people the legitimate source of all power, the happiness of the people the true end of all rule.

To the Christian philosopher, the contemplation of these great events, and the investigation of their causes, must be specially useful and interesting. In the events, he may discover certain tendencies, or the germs of prospective results, closely connected with the interests of the system to which he is a votary. In their causes, he may find a great deal, to enhance in his estimation the value and importance of the religion he professes; and may reverently trace the hand of a Providence, whose strict superintendance takes in the political, as well as the natural world.

"Blessed is he who can search out the causes of things," (which is the sense of the motto, prefixed to our essay,) is a ruling sentiment of human nature. This sentiment, if accompanied by becoming humility, and a correct perception of the limits of human research, is exceedingly beneficial in its influence,—being properly considered the foundation of true philosophy. But, should pride and presumption be its attendants, its prevailing tendency is to general scepticism. Unfortunately, some of our ablest historians, in their philosophical investigations, have distinguished themselves by a redundancy of vain self-confidence. They seem disposed to shew forth the superior excellency of their judgment, by tracing the reasons of any remarkable event, up, through a dark and perplexing labyrinth of cause and effect, to some simple principles of human nature, or to some established laws of human action. They are particularly careful to exclude from their theories all providential causation, or the influence of what is termed, supernatural agency. Hence, in forever making effect in the history of man, necessarily dependent on principles of their own fancying, laws of their own creating, or on circumstances of whose existence they can give no rational account,—secondary causes become magnified in their estimation; and losing sight altogether of the finger of God in the affairs of men, they soon learn to doubt or disbelieve his superintending agency. Thus, from the vanity of their imaginations, their foolish hearts are darkened, and infidelity becomes their glory and their shame.

In what we have said, we may discover a reason for the scepticism of such men as Gibbon, Hume, Voltaire, and many other eminent historians. These writers had too much of the pride of a vain philosophy, to deem any thing beyond the research of their reason. Nor

could they endure to attribute any extraordinary circumstance to the interposition of Providence, or to the influence of that system of active and constantly operative agency, which he has embodied in what is called, Christianity. Yet, it would have been by no means, unphilosophical, to have acknowledged the intimate connection of this great agent with the affairs of the world; for its influence on public interests is as tangible, as natural, and as reducible to rules, as that of any other agent. The only difference between it and other agents, consists in the incomparably greater and more beneficial amount of its influence, resulting from its peculiar and peculiarly powerful operation upon individual character. But to have ascribed causation to such influences, would have been to reduce themselves to the level of ordinary men, and to confess they knew no more than their fellows; the agency of the Divine Being, being so manifest and impressive, as to be appreciable as well by common sense as philosophy.

In accounting for the revolution in France, such theorists would find not the shadow of a difficulty.—The king was an arbitrary, a capricious and tyrannical man, ruled by evil counsellors and by them instigated to the adoption of impolitic, unwise and despotic measures. The people were intelligent, proud and high-spirited, and could not endure the wrong and humiliation of having their dearest rights and privileges invaded. Therefore, resistance was natural. Here, we are led no further than to the circumstances immediately preceding the revolution; which, though but secondary in their character, are assigned as the ultimate and efficient causes. This is unphilosophical. We wish to know, whence originated that amount of intelligence, which enabled them justly to appreciate their rights,—and that power of moral feeling, which impelled them so strenuously and consentaneously to resist the invasion of those rights? It is answered, that the reasons are to be sought in the cumulation and general diffusion of knowledge; in the improvement of mankind in intellect, and in the corresponding tone of elevated feeling and sentiment, generally given to society. The question then is suggested, whence comes it, that in these latter days, more than in ancient times, there should be so manifest, so uninterrupted, and so magnificent an advancement of the human intellect? Why, more than in any former period of the world, should there now be so wide a prevalence of exalted moral character?

That knowledge is increased wonderfully cannot be denied. That there has been greater progression towards excellency of intellect and morals, in Christian countries, for a few centuries past, than in any other countries, of this, or of any other age, for the same space of time;—a progression, too, for which all theories, built on the amount of preceding experience and attainments, are insufficient to account,—we assume, as a conceded truth. Compare the knowledge of ancient and modern times. The science of antiquity was little better than a vague system of conjectures; frequently puerile, always unsatisfactory. Religion, Ethics, Philosophy—all were hypothesis. The best philosopher might be termed the most ingenious madman. How stand things now? A new system of philosophy is instituted. Realities are investigated, not fictions. Nature is listened to as a teacher; not man. Facts are not educated so much from principles, as principles from facts. Fan-cied relations between things are not sought out, to support some favorite hypothesis; but useful, and legitimate theories are built upon real relations, discovered by the industry of a sincere and an inquiring love of truth. Efficiency of cause is ascribed alone to moral power; not to an unordained, or a fortuitous catenation of circumstances. The results are,—where the ancients doubted, we can assert; what they could not even conjecture, we can demonstrate; truth every where is the object of inquiry, and every where reveals herself, because more

sincerely and humbly sought. Now, there must be a sufficient reason for all these important superiorities,—one, which is peculiar to our times. For if it had existed in antiquity, we should suppose, that at least a portion of the improvements of modern days would have long ago been anticipated. Well then, though the infidel may deride, and the historian become wroth at what he fancies a circumscription of his conjectures; though the proud philosophers of Paganism or Christendom may revolt at the simplicity of our theory and pronounce it foolish and unmanly,—yea, though they all unite to stigmatize it, as childishly enthusiastic, or bigotedly superstitious,—yet we fear not to announce, that Christianity, the religion of God, is the mighty spirit, which has given a new, an unknown, a wonderful impulse to every thing, that is lovely and excellent and noble. Christianity is the greatest principle of improvement in the scientific and political as well as moral conditions of the modern world.

In our next, we shall commence a consideration of the circumstances or reasons which sustain our opinion; hoping to show that we have not spoken without our vouchers.

NOTICE TO THE PUBLIC.

A second edition of "*An Essay on the Plan of Salvation*," which was published in Baltimore, in 1813, is now in press, and to be published in a short time by Mr. John H. Wood, No. 177 Main street, Cincinnati.

Nearly one hundred and fifty pages of the old work are thrown away, by abridgement, new matter is interspersed through the volume; and at the end of the last chapter five entirely new sections are added. Every reader, it is hoped, will be relieved from the embarrassments of the first edition, and will not regret the time and labour bestowed upon a perusal of the second. The work will be published about the middle of next month, and orders can be sent to Mr. John H. Wood, No. 177 Main street, Cincinnati.

A. SHINN.

Cincinnati, Sept. 20th, 1831.

TO CORRESPONDENTS.

Nathaniel will please inform us whether his extracts be made from the MS. or printed writings of Dr. R.—

CORRESPONDENCE.

For the Methodist Protestant.

NEW YORK AND CANADA.

Chazy, (N. Y.) Sept. 13th, 1831.

DEAR BROTHER,—We have unfeigned satisfaction in addressing you, for the first time, on the subject of our present and future prospects in these parts. We can say with the greatest propriety, and with humble thankfulness to the God of all our mercies, "If it had not been the Lord who was on our side, when sin rose up against us; then they had swallowed us up quick, when their wrath was kindled against us. Blessed be the Lord, who hath not given us a prey to their teeth! Our soul is delivered as a bird out of the snare of the fowlers; the snare is broken and we are escaped."

Previously to the holding of our Annual Conference, in the month of June last, and for some time immediately subsequent, our cause was in a very enfeebled state, and wore a most unpromising appearance; but, at our first quarterly meeting after that period, which was held in the town of Chazy, the Lord favored us with a gracious time of refreshing, and we were encouraged to hope that the cloud which had so long obscured our sky, would break, and that we were destined to see brighter days.

Animated by these appearances, we were induced, after much prayer and with trembling anticipation, to appoint and publish a *Grove Meeting*, to be held in this town for three days, and to commence on the 27th of August last. No sooner were our intentions made public, than we learned, with some regret, that our old-side friends had appointed, and were about to publish, a camp-meeting at the same time, and within five miles of the same place. We were solicited to postpone our contemplated meeting; but having despatched letters to Canada, and taken other means to announce our meeting, we thought it inexpedient to do so.

In the intermediate time, we continued to encourage our brethren throughout the Burkman town and Sherrington circuits, to invoke the Lord for a revival of his work in their own souls; and they zealously co-operated with us in establishing and conducting prayer meetings.

The first decisive indication of a revival occurred at a place called Covey Hill, in Canada, where, at one of our class meetings, held in a log hut in the woods, three souls were savingly converted to the Lord; which event created a good deal of excitement in that station, and some of the adjoining ones. Not long after this, we were still farther encouraged to persevere in the good work, by the conversion of ten persons in the neighborhood of Plattsburgh village, at which place the spirit of the Lord is graciously operating on the hearts of the people. These, however, were only as drops before a shower; they bore a striking resemblance to the "little cloud, like a man's hand," and were indicative of "abundance of rain."

Owing to the circumstance of our grove meeting being held at the same time, and so near the place, with the camp meeting of our Methodist Episcopal brethren; and being aware of the amleness of their means and the paucity of our own, we were considerably disconcerted, but were mercifully led to rely on the Lord alone for success, and had appointed the previous Wednesday as a day of fasting and humiliation before our God. The grove meeting was opened on Friday evening, the 26th, by a sermon from brother Hugh Kelly, the superintendent of the Burkman town circuit. The weather was rather unfavorable, being cold and wet; the congregation, though small, was serious and attentive, and a great degree of solemnity rested on them at the prayer meeting after preaching.

On Saturday, the weather was fine, and the preaching was heard with increased attention; in the evening the Lord made bare his arm—his spirit came down—the fire began to burn and nine souls were converted.

The congregation on Sunday was much larger than we had any reason to expect; the people were very attentive, whilst brother Croker addressed them at six in the morning; the love feast at nine o'clock, A. M. was a happy season indeed—the people were abundantly blessed with the presence of our Immanuel. One old sister, in relating the dealing of God with her soul, observed that "she had been a member of the Methodist Episcopal Church for sixteen years, and had never had the privilege of attending a love feast in that connexion, the doors had been always shut against her." The same solemnity and attention as had marked the morning exercises pervaded the assembly during the day. Many mourners gave vent to their feelings in cries and groans for redemption from their lost and undone state. The prayer meeting commenced at six o'clock in the evening and continued without intermission until three o'clock the next morning. Many brethren present, some of whom had attended twenty-six camp meetings, declared that they had never witnessed so powerful a time. The convictions were of the most pungent kind, and when the meeting came to a close, sixteen souls were enabled to testify that the Lord has power on earth to forgive sins, and gave most satisfactory evidence that they had "passed from death unto life."

On this gracious and heart cheering occasion, we had little or no ministerial assistance, with the exception of brother Horatio Balch of the free will Baptist connexion, and brother Charles Read of the Primitive Methodist Society, the latter of whom has since united in our fellowship, under a firm persuasion that the Lord is with us.

The meeting closed on Monday morning. Several persons went away under deep conviction, seven of whom have since been set at liberty at our prayer meeting on Doody Hill; and some young persons from Canada, who had been converted on this occasion, on their return home with our brethren, engaged in prayer for their unconverted neighbors, when 6 others were enabled to believe in a risen Saviour. The following Sabbath, brother Croker held a quarterly meeting at Sherrington, in Canada, and on this occasion also, the Lord descended to meet and bless his people, and eight more were rescued from the horrible pit and miry clay. The results of these several displays of the divine goodness and power are the formation of a new class of eighteen members on Doody Hill in Burkman town; a considerable accession to the classes at Treadwell's mills, Plattsburgh, the block School House, Chazy, Hemmingford, Covey Hill, and Sherrington; together with a fair prospect of new classes at Sciota and some other places.—"What has God wrought." "The Lord of hosts is with us, the God of Jacob is our refuge." To Him and to Him alone be all the glory.

We can safely aver, that our brethren in these parts are not surpassed by any in the steadiness of their attachment to the Methodist Protestant Church, and they

look forward with joyful hope to that day, when they shall be permitted to join the church triumphant.

We remain, dear brother,

Yours in the bonds of the Gospel,
HUGH KELLY,
JOHN CROKER.

For the Methodist Protestant.

NEW ENGLAND.

Weston, (Mass.) Sept. 24, 1831.

DEAR BROTHER,—I have lately visited several places in this District, and as I had many very interesting seasons, I will briefly notice some of them. At Malden, Mass. we held a four days meeting, which the Lord was pleased to bless with His glorious presence. On the Sabbath, we had our meeting in a grove, the congregation very large and attentive. Our love-feast and sacrament were truly times of refreshing from the presence of the Lord. We had sixteen preachers present, who are called reformers. Brother Apes, a native missionary to the Pequod-tribe of Indians, was ordained Deacon, which was solemn and interesting. The former part of the day, by the friendly invitation of Rev. Mr. Briggs, a Baptist minister, I preached at another part of the town in his meeting house to a respectable and an attentive congregation. Brother Briggs united with us at our meetings and treated us in a very friendly and christian like manner, which was truly gratifying to us all. May the Lord reward him in this world and in that which is to come! From the commencement to the close of the meeting, the power and mercy of God were manifested. A goodly number were awakened and several entertained a hope of pardoning mercy. The blessed work is still going on. To God be all the glory. Brother B. above named, has since had a protracted meeting, and a glorious revival is now going on in his society.

I then went to the city of Boston, preached, and ordained brother Reynolds deacon. We had a good congregation and a very solegn and pleasant season.—Brother Reynolds is now stationed in Boston and gives general satisfaction.

At Milford, I preached, and attended to the ordination of brother M'Leish;—this also was a solemn, good time.

I next visited Lowell, preached, and administered the ordinance of the Lord's supper—found our prospects very good. I then preached in Millville, Mass., and Killingsby, in Connecticut. At Killingsby, there is a prospect of a good society. The people wish for our preachers, and this place will probably be a station. I then preached in Griswell, and had a good time; the people appeared to take a deep interest in the solemn truths they heard. The congregation was so large, that all could not get into the house, and many were obliged to stand on the outside, notwithstanding, a young man of the M. E. Church had a meeting in the neighborhood at the same time, which I am informed he is in the habit of doing whenever any of our preachers preach in the place, with which many are much dissatisfied. Here, the Lord is at work in the conversion of precious souls, through the instrumentality of brother Apes, who has formed a class that is much engaged in the cause of our Divine Master.

From this place I went to Groton, in Connecticut, and visited an Indian settlement of the Pequod tribe. Many of them are the descendants of the celebrated King Philip. I found that several of them had been converted, but were then in a luke-warm state. Saturday afternoon, I preached to a goodly number, who had collected to hear the word of life. The power and mercy of God were manifested in our midst, and the spirit of inquiry, "what must I do to be saved," rested upon the minds of many. A lad, about twelve or fourteen years of age, who has been in the enjoyment of religion for some time, arose and exhorted sinners to repentance, in the most pathetic manner, with tears flowing from his eyes, and his soul filled with the love of God. Much good, I believe, was done. In the evening, we had a prayer meeting, which also was a happy season. The next day, which was the Sabbath, was a day that will long be remembered. In the morning, we had a prayer meeting. After which I preached in a grove to a large and attentive congregation. The presence of the Lord was with us through the day. In the evening, I preached again: brother Apes exhorted. It was a glorious time; sinners were brought to see their dangerous state by nature, and in the course of the evening, five souls professed to find the pearl of great price. Well might we then say, great is the Holy One of Israel in the midst of us!

On Monday morning, a considerable number came to my lodgings. We sang and prayed together, and had a precious season. The same morning, a female, who is between seventy and eighty years of age, was brought into the liberty of the children of God, and related her

experience. As it appeared very interesting to me, I will relate some of it in her own simple, though impressive language.

"Me very poor creature—me been one very great sinner, old sinner—great many years me do wicked—me hear good folks talk about Jesus—me no believe them. Sister Amy keep talking to me—wear me out—but me hard like one beetle. Sister Apes come to see me—me want to hide—me no want to see them—me afraid they talk to me. Then me go off all alone, go pray—me feel very bad—me get sick—me afraid I go to hell. Christians come pray for me—Jesus, he come take me by the hand, led me along great way—bimeby me see hell—me come close to it; afraid I fall in. Then Jesus lead me back; show me one great mountain; look very high, all full of crevices; he say, make that all smooth before I come again—me say, hard work. Bimeby, Christians come and pray for me; labour hard; me afraid I go to hell. At last, me give up all to Jesus—me very happy."

She then said, "I can't talk like you white folks; me want to talk loud, make every body hear. I want to tell how I love Jesus, what he done for me. O, how happy me feel in my heart, (putting her hand on her breast,) I want to serve God long as he let me live. O, he show me how bad hell is; 'tis one dreadful place; me see it—O, he pluck me from hell; blessed be his name forever." Then, looking round upon the people, she said, "don't do like me—sin so much. Love, love Jesus; me very happy; me very light; me feel like a feather; me want to fly; me ready to die; me want to go home. Me no want to go back; me wont drink no more rum; me want this good religion all the time." As I was coming away, I stepped toward her to bid her farewell; when, looking on me with tears flowing down her furrowed cheeks, and heaven beaming in her countenance, she said: "I sorry you going away; I want you to pray for me; I want to meet you in heaven."

I tarried with this people several days, prayed and conversed with almost every family in the settlement, and organized a class.

Through the successful exertions of brother Apes, they have commenced building a meeting house, which I have no doubt will be finished soon. Ministerial aid is much needed in this place. Hitherto, the people have been too much neglected. There is now a pleasing prospect of a glorious revival. Indeed, it has already begun; may the Lord continue and increase it, until the whole wilderness shall blossom as the rose, and every solitary place be made glad.

The next place I visited, was Slatersville, R.I.; preached, and was informed that the people wish for a preacher of our order to be stationed there. On my return, I preached again in Milford. The congregation was large and attentive, and we had a profitable and pleasant season. In this place, our prospect is very good. At Bellingham, there is a glorious revival progressing through the instrumentality of brother Cummins, a preacher who has lately joined us. Since our four days meeting at Malden, five preachers have joined our Conference; all of them seceders from the M. E. church, with good recommendations. Our cause is prospering throughout the District. It is surprising, indeed, to hear the misrepresentations of some of our opponents, who are continually predicting our downfall, and taking every method to hinder our progress. May the Lord forgive them, for many of them "know not what they do." Never, I believe, was a society more generally prosperous, than the Methodist Protestant. And I can truly say, that I heartily rejoice in it, and believe that I speak the language of many others. Surely it is the Lord's doing: to him be the praise and glory. Yours in the bonds of christian affection,

JOSEPH SNELLING.

NEW YORK.

Extract of a letter, dated

Utica, Sept. 23d, 1831.

Dear Brother,—Since I wrote you last, I have received twelve members on probation, in the neighborhood where I live, (Portage,) and formed two new classes with encouraging prospects; and the work is still progressing.

We are in great want of ministers in this conference: Have you none in the south that you could spare us? Good ministers would find good work, and a good living in this Conference. The harvest truly is great, and the labourers are few. How many young men of the Methodist E. Church, who are now buried in obscurity, and of but little use, for want of room to work, might reap a rich and a ripe harvest in our Church, and shine as stars of the first magnitude, if they would but throw off their shackles and be free!

Yours,
ORREN MILLER.

For the Methodist Protestant

GEORGIA.—GOOD NEWS.

Covington, Ga. Sept. 8th, 1831.

DEAR BROTHER,—I expect, ere this, you have got the extracts from our minutes, and a full statement of the success of the camp-meeting. I have visited some new places, since our conference, and the prospects are very flattering. We are increasing, both in preachers and members, as fast as we could reasonably calculate.

There are several preachers of good standing and talents, who will join us on the first favourable opportunity they may have. We have had great reason to be thankful to God, for the out-pouring of his Holy Spirit, on the inhabitants of the Northern States; but more abundantly of late, for the manifestations of divine goodness to the people of this state. Vital religion has been at a low ebb for some years in Georgia—however, morality has been gaining ground—but of late the work has taken a new start. There are extensive revivals in different parts of the state. Meetings, in some places, have continued from four and five, to nine, eleven, and eighteen days in succession—and the work increasing all the time. It is not confined to any denomination—but it is a general work amongst the Baptists, Methodists, and Presbyterians;—and in many instances they are all united together, at the same time and place, in religious devotion. I am not able to give you an account of the numbers, who have professed, as the subjects of the work; but I should think one thousand would not be too high an estimate for the state.

God is at work among the people, and "I therein do rejoice, yea, and will rejoice."—And I hope, while wars and confusion are spreading, and raging in some parts of the world, that God will continue to spread the sweet, peaceful influence of the glorious Gospel of the Lord Jesus, until the nations shall cease to thirst for blood, and war and strife be no more heard of amongst men.

But may we ever expect this happy state of things, till Priests, and Kings, are made to know, that, they are not of superior flesh and blood, to the rest of mankind? And that they are not a privileged order of men, born to rule, without the consent of the only sovereign under God, the general and common voice of the People? And are not all the struggles of the present day, both in church and state, aiming at the reduction of those high-toned claims, of Priests and Kings, of a divine right to govern mankind, without their voice and consent? For one, I hope, God will fan up, and spread the flame, until the grand year of the release of nations shall be brought in.

I am happy to learn, that in Baltimore, and other places around you, the Methodist Protestant Church is in a state of prosperity—and I am at a loss to know, why we should not prosper in every place: If we live before God and man, as we should, with a good conscience, we must succeed. For we have the whole force of Divine Revelation, the practice of the Primitive Church, Reason, and the Rights of Man, on our side of the question, to support us. And if God be with us, we must, we shall succeed!

We want preachers, it is true, and especially such as feel the worth of never dying souls, and, that, "wo is me, if I preach not the gospel." But God is able to raise up, unto us, such men—man's extremity, is God's opportunity—therefore, let us unitedly pray in faith, and wait patiently an answer. Yours,

AARON G. BREWER.

For the Methodist Protestant.

PENNSYLVANIA.

Elkton, Sept. 26th, 1831.

Mr. Editor,—I embrace this opportunity of communicating what information I am in possession of, relative to the prosperity of Zion.

We have held five Camp-meetings this season. The first, in June on Monmouth circuit. This meeting was well attended, and the season a refreshing one. The second, in August, for New Castle circuit, was larger than anticipated. The congregations were large, zealous, and attentive. On Saturday, prospects were flattering; on Sunday more so; but, from Monday morning to the close of the meeting, the rain was incessant. In our wet and embarrassed situation, our Episcopal brethren opened a large chapel, which stood a few yards from the ground, (we speak it to their praise,) to which hundreds repaired, continuing their exercises; while others remained on the ground, the Lord working with them. As the fruit of this meeting, our church has received a number of valuable members. Our third Camp-meeting held near Centreville, W. N. Jersey, about the middle of August, was among the best of meetings. From Sunday evening to the close of the meeting, the brethren seemed to be unusually engaged; and the word preached to have its desired effect. I had not the pleasure of attending our fourth Camp-meeting, which was held in

Wayne county, Pa., Sept. 9th. Brother Crammer, preacher in charge, gave me the following account of it:—"Our meeting was a good meeting, very good; we scarcely had any thing to regret, but the necessity of parting before all were converted. The weather was favorable; our brethren were diligent and earnest in prayer; the preachers much engaged, and the word was in power; in short, this Camp-meeting, held by a little band of Protestant Methodists in this newly settled country, where it was thought, neither preachers nor praying people could be found to sustain it, began with fine promises, and ended with a rich harvest. Numbers have been added to the church, and more are expected as the fruit of this meeting."

The Camp-meeting held on Glassborough circuit closed last week. I was not at this meeting; brother Pearson will no doubt give you an account of it; from one of the preachers present, I am informed, that it was one of the best of meetings; in his opinion, few, if any better.

No pains have been taken to ascertain the number converted at any of our Camp-meetings. We have evidence, that the work of God is prospering among us. In many parts of the district, the work is reviving, our congregations are large, and the number of our members increasing. Burlington circuit, which was a two weeks circuit last April, has since been divided. The south end, now called Northmoreland circuit, principally laying in Luzerne county, Pa., is attended to by brother Lane, a young man who has entered the travelling ranks since our last conference. More Preachers are much wanted; may the Lord convert and send forth many! We are looking for still better days; our prayer is to the Most High; He has done great things for us; will he not do greater still? Our faith shall be in exercise, while our hope finds anchoring ground in the Redeemer's love. Shall one despond, while Heaven is thus propitious? Whose heart does not leap for joy, when surrounding darkness and superstition are thus giving way before the light of Gospel truth? In obedience to the peace inspiring promise, "Fear not," We shall go on fearless of opposition. Pray for us.

Yours respectfully,
JOHN SMITH.

NEW ENGLAND.

Extract of a letter, dated

Boston, September 21st, 1831.

Our prospects are brightening throughout New England. In this city we have a church of about 100 members, and have adopted the Constitution and Discipline of the Methodist Protestant Church. We have called the Rev. John Reynolds, and he has accepted. We meet with no opposition except from the M. E. Church, and desire to be thankful that our prospects are so flattering. Respectfully yours,

JOHN D. DYER.

For the Methodist Protestant.

GEORGIA ANNUAL CONFERENCE.

Hebron, Ga. Aug. 9th, 1831.

Dear Brother,—I hereby transmit you some extracts from the proceedings of the Annual Conference for the Georgia District.

The first Annual Conference of the Methodist Protestant Church in the Georgia District, under the Constitution and Discipline adopted by the General Convention at Baltimore, in November 1830, commenced its session at Swearingen's Camp-ground, in Twigg's country, on Friday 29th July, 1831, and adjourn'd on Tuesday night 2nd of August.

Conference was opened with reading and prayer, by the president.

The following members attended:—

ORDAINED MINISTERS.—A. G. Brewer, Thomas Gardner, James Hodge, Harrison Jones, James R. Lowry, Henry Saxon, Jas. R. Swain, B. Swearingen, Eppes Tucker, Ethel Tucker, Sr., Robert P. Ward, Chas. P. Witherspoon, Robert W. V. Wynne, Charles Williamson.

LAY DELEGATES.—Richard A. Blount, Philip Causey, Jacob W. Cobb, Maniel Collier, Wm. P. Gilbert, Charles Kennon, Arthur Lucas, Taliaferro Moore, Geo. W. Ray, James Shields, James Swearingen, Robert Tucker, Ethel Tucker Jr. Josiah Whitehurst.

Eppes Tucker was duly elected President for the ensuing year, and Rd. Blount Secretary.

Resolved, That the Constitution and Discipline of the Methodist Protestant Church, framed by the General Convention in Baltimore, in November last be adopted. Carried unanimously.

Charles Kennon was elected Conference Steward.

Resolved, That this Conference highly approve of the Mutual Rights and Methodist Protestant, and will use their influence to increase its patronage.

Resolved, That the next Annual Conference be held at the Camp-ground in Newton county on the second Wednesday in September, 1832.

The preachers were stationed in the following manner: Charles P. Witherspoon, Twigg's Circuit.

R. W. W. Wynne—Paulets, Roberts, Roberts, Middleton, and Line Creek.

James R. Lowry, Tarver's, Swearingen's, Sherrods, and Halliday's, Academy Day's, Hope-

B. Swearingen. well and Blount's.

Henry Saxon—Oak Grove, Hogan's Branch and Cypress Pond.

Charles Williamson Lake Academy—Smith's and Thomas Gardner. Macon.

A. B. Lucas—Water's, Lucas' and Balls'.

NEWTON CIRCUIT.

James Hodge—Convington and Monroe.

Isaac Rosser—Green Creek and Brown's.

Jack Willburn—Blassingame's and Island Shoals.

McKendree Tucker—Le Grange and Mount Vernon.

Robert P. Ward—Liberty.

Geo. G. Witherspoon—Harben's, Wallace's, Witherspoon's and Pearson's.

George Wilson—Liberty Hill and Pentecost's.

Robert Walker—Decatur, Thurmond's and Morris'.

William Pentecost—Super numerary.

Jeremiah R. Swain—Columbia Circuit.

Ethel Tucker, Sr.—Tucker's M. H., Doves Creek, and Danielsville, Freeman's Mills.

Ethel Tucker, Jr. and Jordan's.

Robert McCorkle—Republican, White Oak and Fellowship.

Jesse Morris—Super annuated.

Harrison Jones—Randolph Station.

William P. Melson—Morrow County.

A. G. Brewer—Conference Missionary.

A Camp-meeting will commence in Newton on Thursday 6th, and another in De Kalb on Thursday the 20th of October, next.

R. BLOUNT, SECRETARY.

NARRATOR.

* From the Mount Vernon Gazette.

RECOLLECTIONS OF AN EMIGRANT.

A few years since, on a pleasant autumnal morning, I bid adieu to the friends and associates of my earlier years, in the romantic valley of Shenandoah, in Virginia. Giving the parting hand to my youthful companions, with whom I had often mingled in the social circle—setting out in the morning of my days, "single-handed and alone," as an emigrant to the "far off west"—leaving the valley in which was laid the scene of many of my romantic adventures, where I enjoyed many agreeable promenades on summer evenings, and turning my back, peradventure forever, on the beautiful brooks, in whose pell-mell waves I "hooked the trout," and on the banks of which, "chased the hare," in by-gone years, were circumstances well calculated, at my time of life, to create melancholy and misanthropic feelings. Indeed, if I had not cherished some bright hopes of happiness, and anticipated a warm reception and hearty welcome on my arrival in the backwoods, I should undoubtedly have wished with the poet,

"That the first pillow whereon I was cradled
Had proved to me a grave."

At the close of the first week after my departure, I found myself at Fort Cumberland, a neat and pleasant village in one of the western counties, in Maryland; near which are yet visible, the remains of ancient fortifications, thrown up by General Washington, during his expedition against the Indians at Fort Duquesne.

On the morning after the Sabbath, having "reckoned with mine host," I again travelled westward,

"Over the hills and far away."

During the second week of my journey to the west, I passed near what was once the residence of the gallant, though unfortunate St. Clair. On inquiry, I learnt that this brave officer, after having spent his life in the service of his country, died ten or twelve years since, in a miserable hovel on the western ridge of the Alleghany mountains, and is now sleeping (and I trust he "sleeps well,") side by side with his "better half" in the graveyard of the village of G—, in Pennsylvania, and not a stone is left, by which to distinguish the "narrow house" of the hero, sage and patriot, from those around him. His morning sun rose fair—shone brilliantly at its meridian height—but was obscured by the clouds of adversity and misfortune, while descending the western horizon.

Prompted by curiosity, I also visited "Braddock's Fields," situated on the east bank of the Monongahela, near the mouth of Turtle Creek, where—

"Many a valorous deed was done,
And many a head laid low."

No vestiges of the battle were remaining, and the traveller, doubtless, often passes over the consecrated ground, without knowing that it was, in other times, the scene of blood and carnage. A female Seminary had been located on the "Fields," a few years anterior to my journey to the west, and at that time, many young ladies were going through a course of instruction on the very spot on which many a noble fellow found a premature grave.

Passing over many incidents that occurred on my journey, I arrived at length in the western country, and after having travelled several years in the south and west, I alighted from the stage coach in the evening of a beautiful day in June 18—, at an Inn in the flourishing village of N—, in the interior of Ohio. Being pleased with the manners and customs of the people, as well as the appearance of the village, it being pleasantly situated on the banks of the "Ohio Canal," I concluded to settle myself there permanently, to prosecute the business of my profession.

Sometime after my location, I learned that a "two days meeting" was to be held in the village, at which a female was to officiate as preacher. Notwithstanding my prejudice against females appearing before the public as teachers, and assuming the responsibilities attached to the sacred office of ministers of the Most High, I concluded to give her a hearing at all events. The period at length arrived, and the citizens of the country were rapidly crowding into the village to the meeting, which was held in a large unfinished building, being the only convenient place, the infant branch of the Christian Church, which held the meeting, could procure. At a very early hour on the Sabbath, I fell in with the crowd, and went to the place of worship, which was large and tolerably commodious, and the seats were well arranged, of which there were sufficient to accommodate near a thousand persons.

A female, occupying the sacred desk, was, as I understood from the villagers, a novel occurrence in these regions; and as the people in the country generally, had been apprised of her appointment, they came in great numbers, so that before the hour of preaching arrived, the house was crowded to overflowing. The services were commenced by singing a hymn, in which devotional exercise, a large proportion of the audience joined, and by an appropriate and impressive prayer. At length the female arose, evidently without the least embarrassment, and introduced herself to the congregation by a few brief remarks. She was apparently about twenty-five years of age, of a free, open, and pleasant countenance; and decently clad in the plain attire of the humble Quaker. There was nothing remarkable in her physiognomy, but Lavater would, doubtless have discovered intelligence, penetration and discernment. Apparently, every eye in that vast assembly, was fixed upon her, when she read her text, which was the address of Moses to his father-in-law, as recorded in the 29th verse of the 10th chapter of the book of Numbers: "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." She commenced by giving us a comprehensive history of the children of Israel; their journeyings through the wilderness to the land of Canaan, and the miraculous interposition of Providence in their behalf. She then expounded the text with reference to the celestial Canaan; gave a glowing description of the joys of the heavenly world, and concluded with a pathetic appeal to the congregation, embellished with the most beautiful metaphors. She manifested an unusual degree of zeal; her voice was strong and clear, her manners, easy and agreeable; her language chaste and eloquent, and her gestures few and unstudied. After the sermon, it was announced, that the meeting would close on the following morning; and being delighted with the female preacher, I again repaired to the house of worship, where I heard an excellent discourse, from the parable of the "Prodigal Son," delivered by the preacher who had conducted the meeting, and an affecting exhortation from the female; during which time, few, I opine, in that solemn assembly, of the sons of folly, but resolved, with the Prodigal, to return to their father's house.

The parting scene was the most affecting and interesting that I have ever witnessed, and the remembrance whereof has cheered me in my melancholy hours, while descending the wayward stream of time, given a zest to my enjoyments, and will perchance add to the brilliancy of the rays of my descending sun.

In making inquiries respecting the interesting stranger, I learnt that she had but recently arrived on the continent of America, and that her husband was jointly engaged with her in teaching the way of salvation to the sons and daughters of our common parents, scattered over the wilds and prairies of the west.

During my journeys, I have witnessed many displays of talent and eloquence in the pulpit, but never heard a sermon, which left such an impression on my mind as that delivered by Mrs. R.—

Newark, Ohio, August 4th, 1831.



POETRY.

For the Methodist Protestant.

ABSENCE.

Oh, when the heart has lost its mate,
It is indeed a lonely thing!
Nor early morn nor evening late,
Its wonted happiness can bring.

Strangers may pass before the eyes,
The young—the beautiful—the gay;
But still the heedless spirit sighs,
As if no footstep mark'd the way.

And friends—e'en friends—may kindly come,
With cheering words and pleasant voice,
But many thoughts of distant home
Steal o'er us, and we can't rejoice.

No—deep in fancy's magic hall,
Affection from the world retires,
And there, from mem'rys pictures all
Selects the one she most admires;

And, gazing on the smiling face
And form of her beloved mate,
She heeds nor friendly voice nor grace,
At early morn nor evening late.

Yea,—thus for one the heart will swell,
But I have sadder lot to rue;
Have bid not only wife farewell,
But little one, with eyes of blue!

But ah! if merely absence makes
The crowded world so lonely seem,
What grief is his, who starting, wakes,
As though his life had been a dream,
And finds—all still—without a breath,
His wife or child, cold—cold in death!

And more:—if deeply thus I mourn
While absent from my wife and child,
How raves a parted spirit—torn
From prayer—from hope—from mercy mild,
Flying from point to point abroad,
Exiled forever from its God!

For the Methodist Protestant.
STANZAS,

Written in the Album of Miss Mary P * * * *

"But one thing is needful; and *Mary* hath chosen that good part, which shall not be taken away from her." Luke, 10th & 42d.

"But one thing is needful":—the world in her pride
And with scorn on her features, may scoff at the truth,
And the angel-like Tempter may walk at thy side,
To fasten on earth the affections of youth,
And fancy may brighten—thy footsteps to win—
The hues of the flowers in the pathway of sin;
But the frown of Jehovah all evil shall blast,
And the truth of the Lord be acknowledg'd at last.

"But one thing is needful"—to sit at the feet
Of the Saviour of sinners, in meekness and love,
With his smile resting on us, to hear him repeat
The glory that dwells in his palace above;
To learn from his lips, that the spirit is given
To th' humble in heart to prepare them for heaven;
And to *feel*, as we catch the sweet tones of his voice,
That the soul, when with Jesus, cannot but rejoice!

Then list to me Mary!—this portion be thine,
In the morning of youth from the world turn away;
With the warm words of prayer seek assistance divine,
For the boon shall be given as sure as you pray.
And when thou hast chosen this excellent part,
A heavenly peace shall be breathed on thy heart,
And as fragrance can never be drawn from the flower,
So to separate these there is none shall have power.

A MOTHER'S LAMENT OVER HER DEAD INFANT.

How can I weep? the tear of pain
Thy tranquil beauty would profane;
Darken thy cheeks' unsullied snow,
And wet the white rose on thy brow.

How can I sigh? the breathing deep,
My baby, might disturb thy sleep;
And thou, with that unclouded smile,
Wouldst seem rebuking me the while.

How can I grieve? when all around
I hear a low unearthly sound?
The waving of my cherub's wings,
The hymn my infant-angel sings.

Yet, lovely as in death thou art,
It seemed so cruel to depart;
To close on me thy laughing eye,
Unclose thy little arms, and die!

But One hath whisper'd, Love! to thee,
"Suffer my child to come to me."
O Saviour! meekly I resign
My baby, now for ever thine.

IMMORTALITY OF THE SOUL.

There are three principal proofs of the immortality of the soul: the first is, from the nature of the soul itself, and particularly from its immateriality: the second is from its passions and sentiments, particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with the secret satisfaction it has in doing right, and its uneasiness in doing wrong; thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point. But there is one more argument of great weight, which is not generally taken much notice of, and that is, an argument drawn from the perpetual progress of the soul to its perfection. How can it be supposed, that that which is capable of such improvements, should fall into nothing, almost as soon as it is created? A brute, in a few years, arrives at a point he can never pass; and having received all the endowments he is capable of, were he to live ten thousand more, he would be the same thing that he is at present; if it were so with a human soul, all her faculties full blown, and incapable of further enlargement, it might then drop into a state of annihilation; but the soul can never, in this world, take in its full measure of knowledge and enjoyments; it has capacities which can never be fully gratified, and talents which can never be properly exerted. This world is, therefore, only to the soul a nursery for the next, and afterwards it will be transplanted into a more friendly climate, where it will be able completely to exert its noble powers, and flourish to all eternity. This single consideration of the progress of a finite spirit to perfection, should be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows that the period will come about in eternity, when the human soul shall be as perfect as himself now is. With what astonishment and veneration should we look into our souls, which are so capable of improvements, and receiving such increasing spiritual pleasures. The soul, considered in relation to its Creator, is like one of those mathematical lines, that may draw nearer to each other for all eternity, without a possibility of touching: and can there be a thought more pleasing, than to consider ourselves in the way of perpetual approaches to him, who is not only the standard of perfection, but of happiness?

KNOWLEDGE OF GOD.

The way to God is by thyself, the way to thyself is by thy own corruptions; he that walks this way, errs; he that travels by the creature, wanders. The motion of the heavens shall give thy soul no rest, the virtue of herbs shall not increase thee. The height of all philosophy, both natural and moral, is, to know thyself, and the end of this knowledge is—to know God.—Quarles.

BUSINESS DEPARTMENT.

Remittances on account of this paper, from the following persons, viz:—

By the Rev. Aaron G. Brewer, for, Dr. John Kennon, Richard Brown, and Rev. Lewis Bond. By Rev. Benedict Burgess, for Thomas W. Hewlett. Isaac V. Bassett, A. Tuscoman, Andrew Wygart, John Anderson, by Rev. Joseph Snelling, for Rev. John McLeish, and Mrs. Sarah Hartshorne, J. Emory, by Rev. Zenas Covel, for himself, Warren Ferris, Smith Booth, and David Cleveland.

Making in all, \$36 00

Receipts for Books.

Rev. Dr. W. B. Elgin, - - -	\$50 00
Messrs. N. E. & T. M. Caldwell & Co. - - -	20 00
Rev. Aaron G. Brewer, - - -	15 50
Peter M. Pearson, - - -	5 00
Rev. B. G. Burgess, - - -	15 50
Rev. W. Collier, - - -	3 56
Revs. N. Gage & D. Norton, - - -	10 00
John D. Dyer, - - -	20 00

\$139 56

LETTERS RECEIVED.

Rev. Orren Miller, Rev. John Smith, Hugh Kelly and John Crocker, R. Blount, the books will be sent, Rev. Ira A. Easter 3, J. Rawlings, Rev. Joseph Snelling, J. J. Woodward, Rev. E. Dromgoole, jr. Rev. William Apes, N. Lovely, Rev. George Smith, Rev. Zenas Covel, J. C. Swan.

Books have been forwarded since the 38th number to the following persons, viz:—

James Hunter & Son, Enfield N. Carolina, care of Andrew Harris, Norfolk Va. one box. Rev. W. Collier, one package; W. L. Chappell, Cincinnati Ohio, care of Forsyth & Dobbin, Wheeling, Va. one box; Rev. W. J. Holcombe, Lynchburg, Va. one box; Rev. Aaron G. Brewer, Covington Newton, care of J. L. Anderson & Co. Augusta, care of Mr. Sorrell, Savannah, Georgia, one box; Rev. Orren Miller, Portage, Allegany Co. care of Ezra L. Miller, Broadway N. Y. one package; Rev. Dr. William Morgan, Seaford Delaware, one package; Rev. Jas. R. Lowry, Rain's store, Twiggs Co. care of Stiles & Fanin, Savannah Georgia, one box; Rev. C. Hepinstall, 22 Stall street, Albany N. Y. one package; Rev. B. G. Burgess, Burgess' store, Va. one package; Rev. Josiah Varden, Easton Md. one box; Rev. Dr. W. B. Elgin, Clear Creek, care of J. C. McLean, Bolivar, Tennessee, care of Lockhart & Arrott, New Orleans, ship Brunswick, J. Merriman, master, three boxes.

John J. Harrod will gladly receive orders for every description of works in the various departments of Theology—Philosophy—Medicine—Law, and the various branches of Miscellaneous Literature, including School Books of every description—which will be filled on as good terms as by any other House in the United States.

Those of the public and our friends at a distance from Baltimore, who receive their goods by water would do well to send their orders immediately, that they may obtain them before the rivers shall be obstructed by ice. Many of them will recollect the inconvenience to which they have been subjected from this circumstance.

Dr. Jennings's Exposition of the late Controversy in the Methodist Episcopal Church is much in demand, and is making a deep impression on the minds of the candid wherever it has been read—from present prospects the whole edition will be exhausted before the close of the present year. Neatly full bound, \$1.25 per copy; neatly half bound \$1.00 per copy—25 per cent discount to those who order 20 copies and upwards. Bible Class Exercises \$1.50 per doz. Catechism of the Methodist Protestant Church, price \$2.50 per 100.

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TERMS.

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